

AR-RIJSUL MAL-OON

THE ACCURSED FILTH



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INSAAN – ALLAH’S NOBLEST CREATION

“Verily, We have ennobled the Children of Aadam (Insaan), and We have carried them on the land and the sea, and We have nourished them with Tayyibaat (halaal and wholesome food), and We have granted them great superiority over numerous of Our creation.”
(Surah Al-Israa’, aayat 70)

ALLAH TA’ALA has deputed the Mu’min man to be His Vicegerent on earth. *Insaan* is a creation enjoying vast superiority over all other forms of creation. Even the Malaaiakah had been commanded to prostrate to Aadam (alayhis salaam). The *Sujood* was commanded to illustrate *Insaan*’s superiority over even the sinless Malaaiakah.

Insaan will remain ennobled and superior as long as he retains his *insaaniyat* (humanity). When man extinguishes his attribute of *insaaniyat*, then he degenerates to depths far below the level of even dogs and pigs.

The methodology by which secular education is imparted in this age, i.e. the western secular system, effaces almost every attribute of Islamic *insaaniyat*. All the noble attributes of moral excellence which sustain *insaaniyat* are utterly extinguished by the libertinism which is innate in the western system of education. The immoral, debased, perverted lifestyle of the students of western universities is vociferous and conspicuous evidence for this reality.

One of the prime effects of the immoral cult of westernism is sexual perversion – perversion which puts even the *shayaateen* to shame – perversion which not even the lowly beasts of the jungle indulge in. Western education cloaks sex perversion such as gayism, lesbianism, homosexuality, masturbation, oral sex and many other forms of sexual perversion initially unknown to even the *shayaateen*, with

respectability. Even such perverts which put the shayaateen to shame are accorded respectability in western civilization.

Whilst Muslims of all persuasions still are unanimous in the rejection of the immoral villainies of gayism, lesbianism and homosexuality, their emulation of the western kuffaar has made sexual acts of perversion such as masturbation and oral sex acceptable. Thus, it is known that these satanic misdeeds of sexual perversion are widely practised by even Muslims of this age.

Some scholars, citing obscurities and blissfully unaware of reality, bestow the mantle of permissibility and acceptability to these filthy, demeaning, immoral, accursed acts of sexual perversion. Acts of sexual perversion are morally destructive and physically debilitating. It should be well understood that everything which Allah Ta'ala has made haraam – everything which is filth (*rijs*), in addition to the spiritual ruin following in its wake, the physical body too is harmed. Two well-known physically harmful effects of the perversion of masturbation are weakening of vision, weakening of sexual prowess and even impotency.

The worse destruction wrought by sexual perversion is the total darkening of the spiritual heart. The *Noor* of Imaan is effaced. The *Noor* of Aql is effaced. *Zulmat* (spiritual darkness) envelopes the heart. When man's spiritual stamina is destroyed, his *insaaniyat* vanishes and he becomes sub-bestial – worse than dogs and pigs. May Allah Ta'ala save us from the evil lurking in our nafs and from the snares of deception of shaitaan, the accursed one.

THE ABOMINATION OF MASTURBATION

Allah Ta'ala says in the Holy Qur'aan that He has not placed on any person a burden or a responsibility which the person cannot bear. Every command and prohibition which Allah Ta'ala has ordered Muslims to observe are fully within their control. However, the nafs

and shaitaan convince people that they are unable to control their desires. This idea is fixed into the imagination and the deceived person starts to believe that he is unable to withdraw himself from the crime or evil in which he is involved.

The sin of masturbation is an evil of exceptionally grave implications in both this world and the Aakhirah. For a couple of minutes of nafsaaani and carnal pleasure, the Mu'min sacrifices his everlasting Pleasure of the Aakhirah and in addition invites great worldly calamity on himself. Among the calamities of the Hereafter for this evil act, is the disgrace mentioned in the following Hadith.

"The masturbator is Mal'oon (cursed by Allah Ta'ala)."

"On the day of Qiyaamah the masturbator's hand will be pregnant."

Everyone will then see the disgrace of the masturbator. Besides these, there are other severe punishments in store for this evil act.

Among the worldly punishments for this crime is the later sexual impotency which the masturbator will suffer. In later years after marriage he will regret when it is too late to regret. The masturbator becomes sexually weaker with each act of masturbation until it will reach a degree that he will not be able to satisfy his wife's sexual desires. This will lead to grave problems in married life. Numerous people who had involved themselves in this abomination run around for medical treatment in a bid to gain sexual prowess, but every treatment fails because the impotency is a punishment from Allah Ta'ala for having committed the unnatural abuse.

It is therefore, essential that you sum up courage and seek Allah's aid and suppress your nafs. Remember that nothing can be achieved without struggling against the nafs. Mujaahadah is essential. Dua is not sufficient in such things. The need is to struggle and ask Allah's help.

Ask yourself the question: "If the urge for this evil rises in me and even if it appears to be overwhelming, will I indulge in it if my Ustaadh is standing in my presence? Will I indulge in this act if I know that my father is awake in the room watching me? Will I do this

evil deed if for example Hazratji is sleeping in the bed alongside me and he is awake?"

Most certainly, you will say: "No!" That you will never commit this act in such circumstances. This indicates that you have the power to restrain yourself because Allah Ta'ala has in fact created sufficient willpower in every person to combat the urges of the nafs. But we are deceived and tricked by shaitaan to believe that we are unable to restrain ourselves. If one truly is unable to restrain oneself, then how come a person is able to restrain himself when in the presence of seniors?

Now, you should ponder that Allah Ta'ala is watching your every move in the darkness of the room. While you are perpetrating the vile deed, Allah Ta'ala looks on. The two recording Angels are standing nearby looking on, shaking their heads in shame and recording the evil deed with great grief. Is your Ustaadh, your father and Hazratji more important than Allah Ta'ala? Nauthubillaah!

You can restrain yourself if you know your seniors are with you in the room, but you think that you cannot restrain yourself when even you have the knowledge of the fact that Allah Ta'ala and the Malaaikeh too are with you in the room where you are committing this very grave and immoral misdeed.

Tell yourself: "What will be my condition, if my maut comes while I am indulging in this act? How will I face Allah Ta'ala on the Day of Qiyaamah if I have to die in the process of this very evil deed?" People have died in such vile circumstances, thereby destroying their life of the Akhirah.

When the urge for this evil deed rises in you, immediately recite Authu and Wala Houla. Get up, perform Wudhu and two Raka'ats Nafil Salaah and sit a few minutes in Thikrullah. By repeatedly doing so and pondering in the way explained above, Insha-Allah, you will overcome the onslaught of the nafs and regain your purity.

If you are not going to muster up courage and make Mujaahadah against your nafs, your Ilm will be devoid of Noor. There will be no

Barakat in the knowledge you pursue and no Barakat in your life. You will be constantly under the Wrath and Curse of Allah Ta'ala. May Allah Ta'ala save us all. The walls, the bed, the floor and everything in the room will bear evidence in the Aakhirah of the vile deed you are indulging in.

I take an oath by Allah that it is not difficult to suppress your nafs and overcome its evil urge. You only have to abandon your imagination and a few times muster up the courage. Break out of the room when the urge comes and take wudhu.

When the bandah tries, Allah Ta'ala will then send His aid. But if you are not going to struggle, you should not expect Allah's aid. We make Dua that Allah Ta'ala saves us all from the evil lurking in our nafs.

ORAL SEX

“We have created man in the most beautiful form; then, We return him to the lowest of the low ones.”

(Qur'aan- Surah Teen)

Man has been created as a bearer of high and noble attributes. In him he mirrors the attributes of divinity (Sifaat-e-Ilaahiyyah) such as life, knowledge, power, will, sight, hearing, speech, love, etc. In the authoritative tafseer of the aforementioned aayat it is said that Insaan (man) has been adorned with the Noor of Aql (The Light of Intelligence). This celestial faculty of intelligence creates in Insaan the capacity for the manifestation of the lofty and divine attributes of Allah Ta'ala. By virtue of the Noor of Aql man becomes incandescent by being a mirror for these lofty attributes and manifestations (Tajalliyaat-e-Zilliyah and Sifaat-e-Zaatiiyyah). As a direct consequence of this lofty pedestal which Insaan occupies in the Divine Scheme, the Mantle of Khilaafah (Vicegerency) has been conferred on him. Stating this fact, the Qur'aan declares: ***“Verily I shall be creating on earth a Khaleefah.”*** In the tafseer of the aayat mentioned at the beginning, it is also said that in relation to all other species of life, man has been endowed with the most beautiful form. All other animals have been created in a lowly form with their heads

downwards. Their faces constantly pointing downwards to the earth indicate their low rank in relation to man. In contrast, man has been created upright and he eats his food by means of raising it with his hands unlike the lowly beasts with faces downwards.

HIS DEBASEMENT

In the tafseer of the aayat it is said that when man willingly destroys his natural ability to progress to the pedestals of elevation, he degenerates and falls from his lofty mansion. He then falls to levels lower than every vile creature. According to the authentic tafseer he reaches levels lower than the level of dogs, pigs and even shayaateen.

SUPERIORITY

According to the authentic tafseer, prior to the creation of Aadam (alayhis salaam), the Malaaiakah (angels) entertained the opinion that Allah Ta'ala will not create any being superior to them. Allah Ta'ala negated this opinion of the Malaaiakah by creating Aadam (alayhis salaam) and making him a manifestation of divine attributes. To illustrate Insaan's superiority over all species of creation, Allah Ta'ala commanded the Malaaiakah to make Sajdah (prostration) to him (Nabi Aadam - alayhis salaam). The superiority of man is well emphasised by the statement of Rasulullah (sallallahu alayhi wasallam): ***“Allah created Aadam in His (Allah's) Form”***. Insha-Allah, this Hadith will be explained in greater detail at some later stage. Here it is sufficient to mention the interpretation of the authorities of the Shariah who explain the similarity on the grounds of man's attributes of intelligence, sight, hearing, etc. These lofty attributes are located in that part of the human body called the head. It is for this reason that Rasulullah (sallallahu alayhi wasallam) forbade striking or slapping the face of any human being or even an animal. In the tafseer of the Qur'aanic aayat which permits husbands to beat wives in cases of necessity, it is said: ***“The face shall not be slapped”***. Explaining the reason for this prohibition of slapping the face, Imaam Nawawi (rahmatullah alayh) says in Sharhul Muslim: ***“Because the face is the***

embodiment of man's beauty in addition to it being of sublime nature."

THE LATAA'IF-E-SITTAH

In man there are six metaphysical or non-material or spiritual faculties known as the Lataa'if-e-Sittah. Two of these lofty faculties, viz., Lateefah Khafi and Lateefah Akhfa are located in the head. The Lateefah Akhfah is located in the centre of the brain while the location of Lateefah Khafi is between the eyebrows. The functions of these faculties are the highest states of reflection and contemplation, progressing from the high state of Fanaa to Fanaa-ul Fanaa. These are spiritual or roohaani stages which shall not be discussed in this article.

PATHWAY FOR QUR'AAN

In the Ahaadith, the following narration appears:

"Verily your mouths are the pathways of the Qur'aan, therefore purify your mouths with miswaak."

The Makhaarij or places from whence the Qur'aanic huroof (letters) emanate are located in the mouth. The high ibaadat of Tilaawat of the Qur'aan Shareef is effected via the mouth, hence the Hadith describes the mouth as the *"Pathway of the Qur'aan"*. Since it is, literally speaking, the channel for the recitation of the Qur'aan Shareef, Rasulullah (Sallallahu alayhi wasallam) emphasised much the maintenance of its purity. The emphasis on the purity of the mouth could be gauged from the many times Rasulullah (sallallahu alayhi wasallam) would use the Miswaak every day to clean his, mouth. The practice of the miswaak is strongly stressed by the Shariah. In one Hadith, Rasulullah (Sallallahu alayhi wasallam) said:

"When the servant of Allah uses the miswaak and then performs Salaat, an angel stands behind him, listening attentively to the recitation of the Qur'aan. The angel draws closer and closer to the reciter and places his mouth on the mouth of the musalli. Thus every word emanating from the mouth of the musalli enters the

angel's mouth. Therefore maintain your mouth pure and clean for the Qur'aan."

ZIKRULLAH

The actual purpose underlying the creation of man is Zikrullah or the Remembrance of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) ordered Muslims to maintain their tongues fresh with the Zikr of Allah Ta'ala.

The facts mentioned above will indicate that Insaan is Ashraful Makhluqaat (the noblest of creation) and the noblest part of his body is his head which is the location for lofty faculties and attributes which earn for him the designation of "*the form of Allah*". In order that he maintains his lofty rank and progresses continuously towards loftier mansions and closer Divine Proximity, it is essential that man exercises restraint over his physical and animal qualities. If he fails in this respect, he will descend to a level below the lowly beasts. Allah Ta'ala has endowed man with intelligence, will-power and shame. He must employ these attributes to subdue his animal and carnal desires and refrain from indulgence in the excesses of lust. If he fails in this achievement he will annihilate himself spiritually and degenerate to sub-animal levels.

The sublimity of Islam is of such a lofty degree that it exhorts its adherents to adopt dignity, deportment and propriety in even sexual relationship. Rasulullah (sallallahu alayhi wasallam) advised his Ummah to abstain from total nudity when indulging in sex and not to behave "*like asses*". Since Islam is a culture of transcendental values calculated to ensure maximum remembrance of Allah Ta'ala, a Muslim should not debase himself to a sub-animal level by resorting to the vile practice of oral sex.

The mouth of Insaan is the pathway of the Qur'aan Majeed, his tongue has been commanded to remain fresh with Zikrullah; his mouth is situated in the noblest part of his body; the functions of his mouth are noble and lofty; his mouth is a passageway for transference of the recited Qur'aan Majeed into the mouth of the listening angel.

He cannot, therefore, debase and dishonour himself so disgracefully by resorting to the revolting practice of oral sex. A Muslim should not dishonour that head and face which the Shariah of Islam commands to be honoured. Allah Ta'ala honoured the human head with noble qualities, the highest being the Noor of Aql, but man debases that lofty part of his body by indulging in an act of bestiality not even committed by the lowly beasts. It does not behove man in general, and a Muslim in particular to degrade himself in this manner.

The Mu'min's link with Allah Ta'ala is so strong or ought to be so strong that the Shariah has prescribed a particular dua to be recited even when a man approaches his wife for sexual relations. Even at the moment of reaching climax and ejaculation, the Muslim is required to read in his mind (without moving the lips) a special dua so that he remains protected from any shaitaani interference. We learn from the Hadith of Rasulullah (sallallahu alayhi wasallam) that shaitaan attempts to interfere with man even while he indulges in lawful sex, hence the wordings of the special dua for this occasion is:

“O Allah! Protect us from shaitaan and protect the offspring you grant us from shaitaan.”

Allah Ta'ala has honoured man highly, hence the Qur'aan says: ***“Verily, We have honoured the sons of Aadam.”*** He is therefore not allowed to debase himself with bestial acts which even the lowly beasts do not commit.

The mouth is an honoured part of the physical body. It is not a receptacle of impurity. The Shariah emphasises the maintenance of its purity. Even in the developing foetus, Allah Ta'ala has arranged for the maintenance of the purity of the mouth. The umbilical cord connects the developing embryo to its mother. It is the passageway in which exchange of nutrient and waste materials with the circulatory system of the mother takes place. In man the umbilical cord arises at the navel below which is the location of the rebellious nafs which reduces man to sub-animal levels if not restrained. Why does Allah Ta'ala not create the foetus with the umbilical cord attached to its mouth so that its nutrition reaches it in the normal way, viz., via the

mouth? Right until the very last moments prior to its emergence into the external world, the baby's nutrition is via the umbilical cord. Immediately on reaching the outside world its nourishment reaches it from the mouth. Since the umbilical cord is also the passageway for impure waste matter, its connection is near to the location of the lowly nafs. The mouth has thus been guarded against impurities.

The facts presented in this article should be sufficient to convey to Muslims that their Imaan and the spirit of the teachings of Islam do not permit them to grovel in the dregs of debasement and perpetrate moral injustice by utilising the mouth for deriving sexual pleasure. This is not the function of the mouth. It is a misappropriation of an amaanat (trust). All parts of the body are amaanat which have to be utilised in accordance with the instructions of Allah Ta'ala. Such contamination and moral pollution as entailed by oral sex are most unbecoming the dignity and rank of man, especially if the Insaan happens to be a follower of the illustrious Shariah of Muhammad (sallallahu alayhi wasallam). Allah Ta'ala states in the Qur'aan Shareef:

“Verily, Allah loves those who purify themselves.”

Q. A young mufti says that oral sex is jaaiz. Please comment.

A. The debasing and sub-human act called oral sex is not permissible. The young mufti sahib has much to learn.

Q. A Shaafi Alim told me that according to his Math-hab sperm is paak (taahir/clean, not impure), hence oral sex is permissible.

A. Tell this man that inspite of sperm being ‘paak’ in his Math-hab, his Math-hab says that when he ejaculates sperm he becomes so polluted that ghusl becomes Waajib. The degree of pollution which sperm causes prohibits him from even using his tongue to recite even one verse from the Qur’aan Shareef. This is the type of qiyaas (analogical reasoning) which the *juhhaal* (ignoramus) of today employ to legalize evil, immorality and haraam acts. May Allah Ta’ala save Muslims from such deceits who parade as Alims.

HOMOSEXUALITY

One of our readers writes: "Recently I met a person who appeared very feminine. However, I was informed that the person is a Muslim male. Could you please explain such persons – homosexuals and the like – in the light of Islam? This subject is never dealt with. How does one identify such persons? For example: A child is born male but whilst growing up some changes may occur such as an inclination to feminine way of speech and dress. In some cases a person appears as a normal male but has a tendency towards male relationship. How does one cope with such a problem person Islamically, socially, medically, etc.? In some cases some persons possess both male and female sexual organs. Please enlighten us."

Answer: A homosexual is a person who engages in unnatural sexual relations with a member of his own sex, i.e. with a male. Female 'homosexuals' are known as lesbians. Such unnatural acts are immoral, evil and haraam. The punishment for this type of abomination is severe in this world as well as in the Hereafter. If convicted in an Islamic court of law, severe punishment is meted out.

Homosexuality is not the consequence of mental imbalance or insanity. It is the result of the evil of the nafs (man's lowly carnal self) in the same way as fornication and other acts of immorality and sin are the effects of the evil nafs. A person who indulges in adultery does so because of the evil of his/her nafs, not because of any defect in the mind. The same applies to those who indulge in the immoral and unnatural act of homosexuality.

Those born with both male and female organs are known as khunthaa (hermaphrodites). They are not homosexuals. According to the Shariah there are three types of khunthaa:

- (1) Those born with both male and female organs, but the male sexual organ is functionary, i.e. urination is by the male organ. The Shariah classifies such hermaphrodites as males.
- (2) If the khunthaa urinates via the female organ, the person is classified as a female.

- (3) If urination is by way of both male and female organs, it will have to be ascertained from which organ the urination occurs first. If by the male organ first, the child will be classified a male and if by the female organ first, it will be a female.

This system of classification will apply to the new-born baby.

When the hermaphrodite attains buloogh (puberty) classification will be determined by physical development of the various organs and inclination. If for example a beard grows or by nature the khunthaa is attracted to females then the person will be classified as a male. If female breasts appear or haidh (menstruation) occurs, the khunthaa will be classified a female. If neither male nor female signs assert themselves and no particular tendency is dominant, the person will be described as khunthaa mushkiel--neither male nor female.

Once the hermaphrodite has been positively classified, the person will be a member of the sex to which he/she has been assigned and all Shar'i rules will apply.

With regard to the tendencies and inclinations of hermaphrodites, there are two kinds. The one type of hermaphrodite imitates the opposite sex by deliberate design. Such hermaphrodites have been cursed by Rasulullah (sallallahu alayhi wasallam). Their expulsion was ordered by Rasulullah (sallallahu alayhi wasallam). Women have to adopt Purdah for them. Such accursed persons should not be permitted to appear in the presence of females according to the Shariah.

The second type of hermaphrodite has certain inclinations and tendencies by nature. They do not consciously simulate a particular sex. This class is ma'zoor (excused) and not liable for punishment. Hermaphrodites, while having the deformity of two sets of sexual organs do not normally suffer deformity of the mind. They are not insane. Once the hermaphrodite has been positively classified, he or she will have to abide by the restrictions and rules applicable to his/her sex. If the khunthaa has been classified as a male and he indulges in sexual relations with a man, he will be guilty of the sin of homosexuality.

A child born with only male organs will be a male even if female inclinations develop in him at a later stage. Such a person, i.e. with only male organs, is neither a hermaphrodite nor a homosexual. Yes, if he commits homosexuality, he will be known as a homosexual liable for the punishment which an Islamic court will prescribe. But, he is a male and according to the Shariah he is obliged to control his emotions even if abnormal and unnatural. He has to make mujaahadah (strive) against the nafs just as a man who desires to commit fornication has to strive against his nafs. A man under severe nafsani temptation to fornicate cannot argue extenuating circumstances for his sin. The Shariah will not accept his arguments. Similarly, the one who commits homosexuality has no valid reason to vindicate himself for indulgence in unnatural acts of abomination.

It is not the Aql (intelligence) which produces the desire to commit evil, be the evil natural such as sexual relations with the opposite sex, or unnatural such as sexual relations with members of the same sex. The carnal nafs in the human being impelled on by shaitaan induces the person to perpetrate immorality of all kinds. Every person is therefore commanded by Islam to resort to mujaahadah (striving) against his carnal desires and evil promptings.

If the hermaphrodite has been classified as a member of a particular sex, it will be permissible for that person to resort to medical aid to eliminate the other unwanted sexual organ, etc.

If the person is a khunthaa mushkiel (neither male or female) medical aid may be resorted to with a view to bringing about the assertion of the functions of one set of organs so that the person may be classified. When a khunthaa mushkiel dies, ghusl will not be given to the body. Yes, Tayammum will be made for it.

ACCURSED

"Rasulullah (sallallahu alayhi wasallam) cursed such males who imitate women and such women who imitate men." – Bukhaari

DESTRUCTION OF THE NATION OF HOMOSEXUALS

The Dead Sea region was the land of the homosexuals and the gays. The region with its entire population destroyed by Allah's terrible punishment comprised of the towns and cities of Mee'ah, Sa'rah, Asra, Dawma and Sadoom. Sadoom was the largest city. All these cities together with all the inhabitants were utterly annihilated by Allah's punishment which came in three forms:

- (1) A mighty scream which shattered their ears and internal organs.
- (2) Overturning of the cities. The Angel dug his wing deep into the earth under these vile locations and taking the entire region into space, flipped it upside down to be crushed into obliteration.
- (3) A horrendous shower of brimstones. Each stone was inscribed with the name of a homosexual who was struck with precision by the stone ordained for him.

Narrating the episode of the homosexuals and their annihilation, the Qur'aan says:

“And remember Loot when he said to his people: ‘What do you commit such immoral abomination which no one in the universe had perpetrated before you?’

Verily, you approach for sexual gratification men instead of women. In fact, you are a grossly transgressing people.

The response of his people was nothing but that they said: ‘Expel them (Loot and his group) from your town. They are a group who seek to be holy.’

Then We saved him and his family, except his wife (who was a kaafir). She was of those who remained behind (to be obliterated by the punishment).

We showered on them torrential rain (of brimstone as mentioned in other verses). So see what was the disastrous end of criminals.”
(*Surah Al-A'raaf*, *aayaat* 80 - 84)

The villainy and destruction of the homosexuals are mentioned in several places in the Qur'aan Majeed. The people of Nabi Loot (alayhis salaam) were the first on earth to initiate the unnatural, immoral, filth of homosexuality. This filth had so deranged their hearts and brains, rendering them incapable of distinguishing between male and female. Homosexuality became the accepted and respected norm among them in the same way as the South African constitution has created honour and respect for this abomination.

The stones which struck each and every homosexual was a special type of hard-baked pebble, each pebble bearing the name of the filthy criminal it had to strike. Every homosexual was overtaken by the chastisement except one man who was at that time on a trade-journey in the Haram of Makkah. He was saved from the punishment for 40 days due to his presence in Makkah. After 40 days, as soon as he reached outside the precincts of the Haram, the stone on which his name was inscribed struck him, and he too perished.

Also, all homosexuals who were not inside the doomed towns when the punishment struck, but who were on journeys were killed by their respective stones. Nabi Loot's wife who was a kaafirah was also killed by the punishment.

The Dead Sea remains to this day an ominous monument to remind mankind of the terrible fate which overtook the nation of gays and homosexuals. Similar fates await nations in this age who have legalized and bestowed respect on homosexuality, lesbianism and gayism. Allah's Athaab will most certainly overtake and utterly destroy the perpetrators and legalizers of this filth and unnatural abomination which puts dogs, pigs and devils to shame.

Since the act of homosexuality is unnatural – an upside down act of filth – one form the punishment was also 'upside down' to symbolize the wickedness of the *rijs (filth)* of this abomination. The 'upside down' dimension of the three-fold punishment was that Hadhrat Jibraeel (alayhis salaam) took the entire region decadent with the filth of homosexuality, to a certain height in space, then smashed it to earth upside down. May Allah Ta'ala save us all from the evil in our nafs and from His Wrath.